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INDIANS AT WORK

JULY 1940



NOTES ON THE CONTRIBUTORS

The front cover photograph, depicting a Nevada Indian boy on horseback is the work of Arthur Rothstein, former Government photographer, now with Look Magazine. We have 280 other pictures of Nevada Indians made by Mr. Rothstein, all good.

The remarkable facts contained in the story of Sam H. Ray were furnished in a memorandum from S. F. Stacher, for 26 years Superintendent of the old Eastern Navajo Agency, and now Superintendent of the Consolidated Ute Agency in Colorado. Pictures are by Eric Allstrom, CCC-ID Assistant Camp Supervisor, Phoenix, Arizona district. The artistic advancement of this Navajo boy in the face of incredible odds, makes a heart-warming contribution to the American tradition.

A significant development by which big horn mountain sheep are being preserved through the work of Indian CCC workers on the 600,000-acre area in Arizona is discussed in an article by Claude C. Cornwall, CCC General Supervisor of Indian Enrollee Training.

An ancient and hackneyed journalistic axiom is: "When a dog bites a man it isn't news, but when a man bites a dog, it is news." Similarly when Indians and Eskimos ask for Federal credit under the Indian Reorganization Act, or under similar Alaska and Oklahoma legislation, there is nothing unusual about it. Indians often need credit, as do non-Indians. But when an organized Eskimo community so husbands its resources that an unexpected sale of fur goods causes them to revoke an earlier request for a Government loan, that fact seems worthy of chronicle. This story of the Nome Skin Sewers' Cooperative was prepared by Elizabeth C. Morison, of the editorial staff, from material supplied by the Indian Organization Division. Miss Morison is responsible too, in this issue, for the complete sections: "Books and Magazines" and "Mailbag."

Margaret Bingman assisted in the final preparation of stories beginning on pages 7, 8, 14, 21, and 28. The picture on the back cover is of a preliminary sketch of a mural painting by Velino Herrera, Pueblo de Zia Indian. The mural is one of many Indian paintings in the new Interior Building in Washington. The photograph was made available through the Fine Arts Section of the Procurement Division, U. S. Treasury Department. The Fine Arts Section, responsible in large measure for the production of these fine Indian murals, has produced a number of such excellent photographs for use and distribution.

Facts for the story of the school at Squaw Point, Minnesota, came from Samuel Thompson, veteran Indian Service Educational Supervisor. Pictures are by Gordon Sommers of the Minnesota State Department of Education. Material for the Alaska boat-building article came from Carroll E. Black, Indian Service teacher at the Kake Community. The Navajo Hospital scenes beginning on page 16 are the work of Milton Snow. The unusual picture of Junior Cypress, Seminole CCC worker, buying a poppy was made by a Tampa Tribune photographer and published in one of its Sunday editions. Stanley Hanson, Indian Service employee, borrowed the photograph for Indians At Work.

The photograph of Indians in Nevada, page 5, was made by Joseph W. Wellington, instructor of agriculture, Indian Service Division of Education, Carson Agency, Nevada. More of Mr. Wellington's pictures are promised. Eleanor B. Williams of the editorial staff is responsible for many of the brief descriptions under photographs, for the Navajo hospital layout and text, and for a great deal of editing. The press digest was handled by Doris C. Brodt and the hand lettering by Frances M. Waldman.

F. W. La Rouche
In Charge of Information

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NOTE TO EDITORS:

Text in this magazine is available for reprinting as desired. Pictures will be supplied to the extent of their availability.



Two employees of the Indian Service Education Division, Merzl Carshall, Choctaw Indian, and Margaret Crocker check in craft articles purchased from Indians for exhibit purposes at the Washington Office. In stimulating the production of authentic Indian crafts and encouraging their sale through wise channels, the Federal Government hopes to increase the Indians' income as well as to preserve a beautiful native art. Photo by Harry Goodwin, Courtesy of The Washington Post.

• INDIANS •

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME VII JULY 1940 NO. 11

Epic and catastrophic events of world, hemisphere and national import, have during recent weeks made immediately significant the First Hemisphere Conference on Indians, held at Patzcuaro, Mexico in April of this year. What was a few months ago in superficial aspect an academic and distant project of misty and evanescent potentialities, has now become, with breathless rapidity, a vitally urgent and practical reality.

News from at home and abroad makes sharply clear to us that the future of the western world may depend to a superlative degree on the thoroughness of the cooperative effort henceforth to be put forward by the countries of this hemisphere. What is not so explicitly understood is the extent to which the populations of the countries to the south of us are dominated by Indians and the importance to posterity of this fact. In some cases the populations of whole countries are overwhelmingly Indian, and because this is true, we here in the United States need to adjust our own thinking.

We read much of the efforts of "Fifth Columns" to destroy unity and make countries ripe for external aggression, but few of us realize fully the extent to which apparently harmless propaganda among Indians and about Indians in the United States has been made to serve purposes which we may well describe as subversive, if not immediately and tragically dangerous to our welfare.

Recently I was called upon by newspapermen at a press conference held by Secretary of the Interior Harold L. Ickes, to tell something of the nature of this subversive activity among Indians.

Subsequently, in testifying before the Committee on Indian Affairs of the United States House of Representatives, I delved more fully

into the nature of the activities which I consider inimical to the interests of our Indians and harmful to the way of life of all of us in these United States.

Throughout all of my many recent statements on this subject I have tried to make amply clear to everyone the fact which I abundantly believe, that the efforts to stir dissension and possible disloyalty among our Indians have had practically no success at all. Indians by and large are among the most loyal segment of our entire population, as has been proved over and over again.

What then is the hope and the expectation of these misguided individuals, who, in company with groups who have repeatedly been identified as alien to our American institutions, continue to falsify the record of Indian advancement. Some excerpts from my committee testimony may help to clear the mystery:

"There are eight million Indians in Mexico; eighty per cent of the population of Guatemala, Honduras, Bolivia, Peru and Ecuador is Indian; about half the population of Colombia and Venezuela is Indian; and there are important Indian elements in Panama. In these Central and South American countries there are solid areas of thousands of square miles, populated almost or quite exclusively by Indians.

"The value to ... [certain] powers of the false picture of American Indian conditions, drawn by the Fifth Columnists, may be chiefly its use in causing the Indians of the southern countries to look with horror upon the United States. At any time, in one of these southern countries, through Fifth Column activity ... [alien] dictatorships may emerge as the friends and the hopes of the Indian masses.

"The situation is fraught with the gravest possibilities to our Western Hemisphere.

"An inter-governmental meeting on the problems of the 30,000,000 Indians of the Americas has been held. Our government has recognized the importance of these vast preponderating basic Indian populations in hemisphere solidarity, hemisphere defense, and the defense of free government in half the world. To the first Inter-American meeting of governments upon the Indian problem, two months ago, our government sent a delegation of Presidentially-appointed members and some fifty other members. I was one of the President's delegates. I am the representative from the United States and North America upon the permanent Institute of the Indian, created at the hemisphere Indian Congress. Therefore, what I have told this Committee is not something cooked up for the moment, not something put forward merely to discredit the people who are trying to destroy the hopes of the Indians of the United States. I have spoken to this Committee as one who is responsible, and who knows, in behalf of our country, at a very critical international moment."

President Roosevelt, in his message to the delegates at the First Hemisphere Indian Conference, expressed his own deep feeling of the importance of Indians in the development of inter-American relations. The President's letter, written to Oscar Chapman, Assistant Secretary of the Interior and Chairman of the United States delegation, is, if possible, even more acutely significant at this moment than it was when it was read at Patzcuaro. I quote it:

April 11, 1940.

"My dear Mr. Chapman:

"May I, through you, extend my greetings to the delegates to the First Inter-American Conference on Indian Life.

"It is significant that this Conference should be held at this time. Here in the Americas we find it possible to discuss together ways and means of improving the welfare of our minority groups at a time when much of the remainder of the world is ignoring completely the rights of minorities and when several nations are fighting for their very existence.

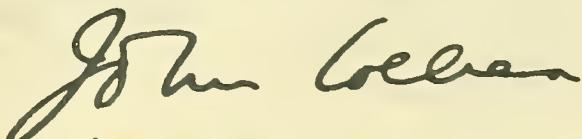
"I am proud that the United States is represented at this Conference, and the United States is proud to be exerting every effort on behalf of the Indians within its borders. Moreover, every interest that the American nations can share, contributes to the fine Pan American spirit that has been the outgrowth of the eight International Conferences of the American Republics.

"To me there could be no more appropriate way of celebrating the fiftieth anniversary of the founding of the Pan American Union than to turn our thoughts collectively to the 30,000,000 Indians who have contributed so much to the welfare of the American nations.

"I wish the Conference every possible success and I shall look forward eagerly to reading your findings.

Very sincerely yours,
(Signed) Franklin D. Roosevelt."

Indians of the United States in the past decade, with the help of a sympathetic government, made tremendous strides forward. I do not think that alien minded persons can obscure that one shining fact of minority achievement in a chaotic world. But I think they will continue to falsify the record in all the many ways they have hitherto employed. In times like these such falsifications are fraught with ominous overtones.


John Collier

Commissioner of Indian Affairs

**NAVAJOS READY TO DEFEND DEMOCRACY AGAINST "ALL
SUBVERSIVE AND ARMED CONFLICT," SAYS TRIBAL COUNCIL**

RESOLUTION

Passed On The Evening Of The Second Day Of The
Navajo Tribal Council Meeting June 3, 1940.

WHEREAS, the Navajo Tribal Council and the fifty thousand people we represent, cannot fail to recognize the crisis now facing the world in the threat of foreign invasion and the destruction of the great liberties and benefits which we enjoy on our Reservation, and

WHEREAS, there exists no purer concentration of Americanism than among the First Americans, and

WHEREAS, it has become common practice to attempt national destruction through the sowing of seeds of treachery among minority groups such as ours, and

WHEREAS, we may expect such activity among our people,

THEREFORE, we hereby serve notice that any un-American movement among our people will be resented and dealt with severely, and

NOW, THEREFORE, we resolve that the Navajo Indians stand ready as they did in 1918, to aid and defend our Government and its institutions against all subversive and armed conflict and pledge our loyalty to the system which recognizes minority rights and a way of life that has placed us among the greatest people of our race.

PASSED BY UNANIMOUS VOTE OF THE NAVAJO TRIBAL COUNCIL AT
WINDOW ROCK, ARIZONA, THIS THIRD DAY OF JUNE, NINETEEN HUNDRED AND FORTY.

(Signed) J. C. Morgan, Chairman

(Signed) Howard Gorman, Vice-Chairman.



Students at Carson Indian School, Nevada, learn the practical side of the beef cattle industry. These students are preparing to brand calves from the school beef herd. Each student will actually earn a number of head of cattle from this herd as the foundation stock for his own herd after he completes his training at school. This is but one of many similar projects being undertaken in Indian Service schools throughout the country to equip Indian youth to make a living on his own reservation, or elsewhere if he desires. The practical and vocational aspects of Indian educational philosophy today are based on a realistic appraisal of the Indians' present and potential assets.



**AFTER LOSING RIGHT ARM
THIS YOUNG INDIAN
BECAME GIFTED ARTIST**

Courage, ambition and remarkable perseverance in overcoming a great handicap, are the reasons Sam H. Ray, young Navajo Indian, is now on the road to a successful career.

Sam was born near the San Juan River, west of Shiprock, New Mexico, in 1914. At the age of 9 he enrolled in the Ute Mountain Boarding School. After finishing the sixth grade he transferred to the Albuquerque Indian School, completing his high school course in 1935.

While a student at the Ute Mountain School he was detailed to the laundry and while feeding clothes into the mangle, his arm was caught between the hot rollers and so badly injured that amputation above the elbow was necessary. Being naturally right-handed, Sam then had to learn to use his left hand.

Paints Murals At Indian School

He became interested in drawing and water color work while attending art classes, and later at the University of New Mexico he developed real talent in oil painting. His first real inspiration, however, came while attending the Albuquerque School. It was then he decided to make this work his life's vocation.

In 1936 Sam went to the Consolidated Ute Agency in Colorado and was assigned to decorate the walls of the children's dining room. The work was splendidly done and he has been highly praised by all who have witnessed the work. To date he has painted dozens of pictures for various schools in Colorado.

Sam is a quiet, smiling young man, who has found his niche despite overwhelming odds.

Two of Sam Ray's murals at the Consolidated Ute School are shown on the left. Above: Sam is standing beside his painting of Navajo Yeibechei Dancers. Below: Ute Sun Dancers.



Sam Ray

INDIANS OF GREAT OPEN SPACES BECOME STRUCTURAL WORKERS BUILDING A STEEL BRIDGE

By Fred D. Hartford
Indian Service Bridge Engineer

Despite lack of training in the past, Indians today are proving their ability to adapt themselves to modern construction methods and do their work well, even under the most dangerous and exacting conditions.

An outstanding example of this is the recently completed Mexican Water Bridge in Arizona, a few miles south of the Utah State line. A few years ago the mere suggestion that such a job could be performed with virtually an all-Indian crew would have been dismissed as an impossibility.

Slicing the huge Navajo Indian Reservation like a giant knife, the Chin Lee Wash, which drains large mountain areas subject to heavy snowfall and valleys swept by summer rainfalls, often becomes a turbulent barrier to all travel. Frequently Navajos reaching the stream during floods have been forced to encamp for weeks before the wild stream subsided enough to insure a safe crossing. Also, Indian Service officials have often been forced to detour from 80 to 400 miles to reach their destination. To remove this barrier a steel bridge has been erected by Navajo Indians recruited from nearby areas.

Steelwork for the new bridge came from the old San Juan Bridge at Shiprock, which had been dismantled following the erection of a new structure there.

The Mexican Water Bridge consists of a steel truss span 250 feet long carried on concrete abutments embedded in the solid rock of the canyon walls. The floor of the bridge at the center is 50 feet above the stream bed and the trusses are more than 30 feet deep. The Indians had to perform much of their work while 80 feet in the air.

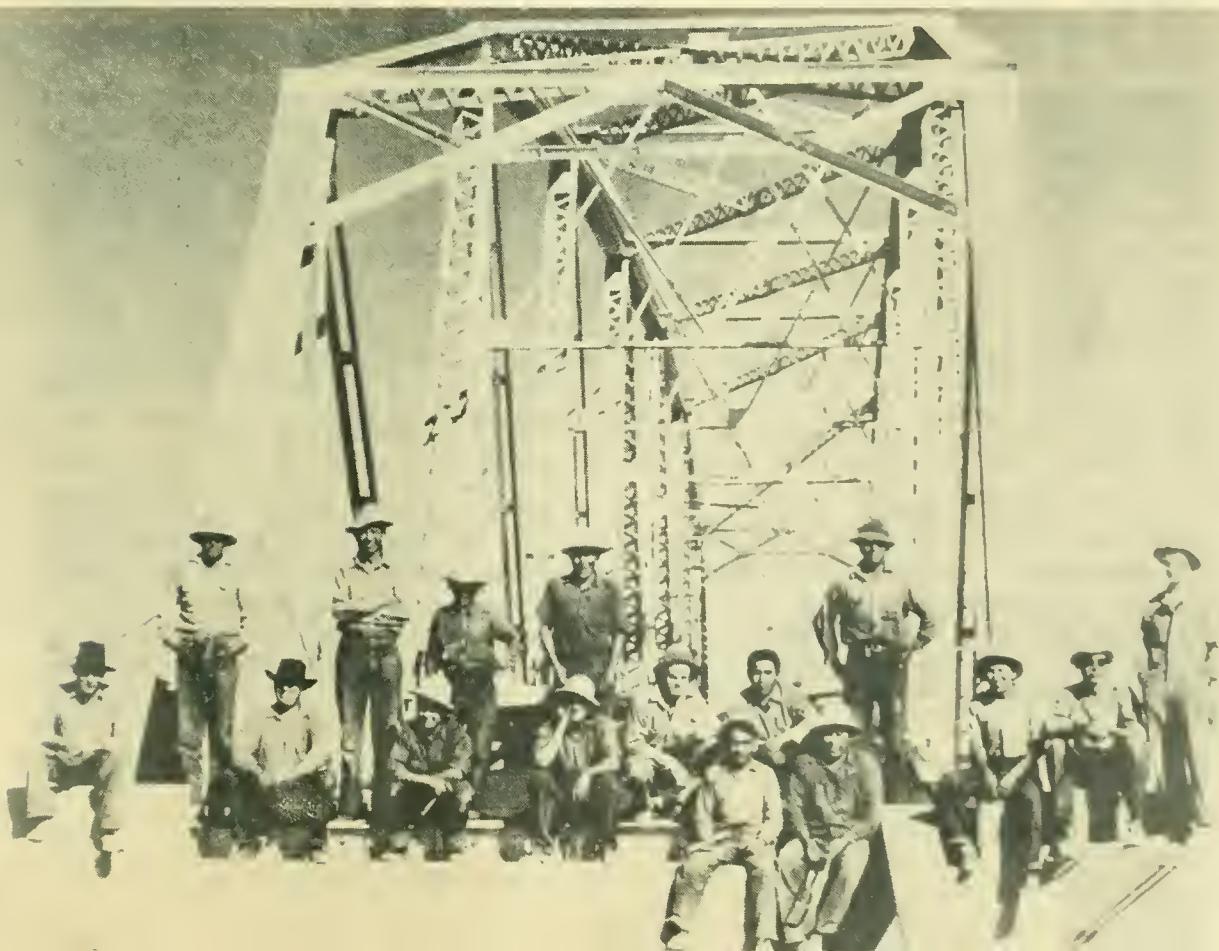


Before this bridge was built cars and wagons were required to cross the dangerous Chin Lee Wash at the point shown by the automobile pictured here.

Almost all the actual work from excavating the earth and rock to the final painting of the bridge was done by the Navajo crew, and to this even is due a large measure of credit for a workmanlike job. The construction personnel included Dominic Biava, bridge foreman, working directly under Frank E. Barlow, Navajo Road Engineer, and his principal assistant, Harold E. Johnson. Fred D. Hartford prepared the data necessary for the approval of the Bureau of Public Roads, and planned some of the construction procedure. The concrete forms and falsework were made by a group of Indians under the direction of Roy Babcock, white carpenter foreman. The concrete on the job has received many favorable comments and this is largely due to the well-built forms. A special white crew imported for a few weeks to rivet the steelwork paid tribute to the excellent work of the Navajos who assembled the steel.

The bridge floor consists of six-inch planks on edge covered with an asphalt mat, all of which was 100 per cent Navajo-built. The spray painting of the structure with a first coat of red lead and a final coat of aluminum was applied by Daniel Warren, a full-blood Navajo.

The almost perfect safety record established during construction also reflects great credit on the bridge crew. A portable radio station proved indispensable during the entire construction period. Through daily contacts with the Navajo Service road system supplies were brought to the work site without delay and any emergencies were met immediately.



OLD INDIAN WAR SIGNALS MUCH LIKE THOSE USED TODAY

In both primitive and modern warfare communication is essential to any sort of strategy. While Verey pistols are used to discharge rockets as signals in modern warfare today, the Indians years ago were quick to adapt their bows and arrows to a material new to them, gunpowder, for a similar purpose.

In the first annual report of the Bureau of American Ethnology published in 1881, Garrick Mallery in writing on the sign language of North American Indians devotes a section to the Indians' use of "fire arrows" in warfare. The description is reprinted below:

"Travelers on the prairie have often seen the Indians throwing up signal lights at night, and have wondered how it was done.

"They take off the head of the arrow and dip the shaft in gunpowder, mixed with glue. The gunpowder adheres to the wood, and coats it three or four inches from its end to the depth of one-fourth of an inch. Chewed bark mixed with dry gunpowder is then fastened to the stick, and the arrow is ready for use. When it is to be fired, a warrior places it on his bowstring and draws his bow ready to let it fly; the point of the arrow is then lowered, another warrior lights the dry bark, and it is shot high in the air. When it has gone up a little distance, it bursts out into flame, and burns brightly until it falls to the ground. Various meanings are attached to these fire-arrow signals. Thus, one arrow meant, among the Santees, 'The enemy are about'; two arrows from the same point, 'Danger'; three, 'Great Danger'; many, 'They are too strong, or we are falling back'; two arrows sent up at the same moment, 'We will attack'; three, 'Soon'; four, 'Now'; if shot diagonally, 'In that direction.' These signals are constantly changed, and are always agreed upon when the party goes out or before it separates. The Indians send their signals very intelligently, and seldom make mistakes in telegraphing each other by these silent monitors. The amount of information they can communicate by fires and burning arrows is perfectly wonderful. Every war party carries with it bundles of signal arrows. (Belden's, 'The White Chief; or Twelve Years Among The Wild Indians of the Plains.' Cincinnati and New York, 1871, pp. 106, 107.)

"With regard to the above, it is possible that white influence has been felt in the mode of signaling as well as in the use of gunpowder, but it would be interesting to learn if any Indians adopted a similar expedient before gunpowder was known to them. They frequently used arrows, to which flaming material was attached, to set fire to the wooden houses of the early colonists. The Caribs were acquainted with this same mode of destruction as appears by the following quotation:

"'Their arrows were commonly poisoned, except when they made their

military excursions by night; on these occasions they converted them into instruments of still greater mischief; for, by arming the points with pledges of cotton dipped in oil, and set on fire, they fired whole villages of their enemies at a distance.' (Alcedo's, 'The Geographic and Historical Dictionary of America and the West Indies.' Thompson's Translation. London, 1812, Vol. I, p. 314.)"

**SIOUX GIRL FROM FORT PECK WINS TRIP
TO WASHINGTON AS 4-H DELEGATE**

Several hundred boys and girls from all over the country pitched their tents on the shore of the Tidal Basin, Washington, D. C., to confer for a week during June on 4-H Club activities. One of 173 delegates who together represent almost a million and a half American youth was Ruth M. Grainger, Sioux, from Poplar, Montana.

Miss Grainger was selected as one of the four Montana delegates on the basis of her outstanding records in 4-H Club accomplishments out of a total of 900,000 4-H Club members in Montana. During her nine years of club experience, Ruth has completed 20 projects in clothing, food preparation, canning, room improvement, arts and crafts, gardening and poultry. The projects netted her \$1,128.25.

While a member of the 4-H Club at Poplar, which included other young Indians from the Fort Peck Reservation like herself, Ruth held 15 club offices and served as assistant leader of the club for five years. She is now majoring in home economics at the Montana State College.

Won Trip To Chicago

In 1939 Ruth won the state Girls' Record contest for which she received a trip to the National 4-H Club Congress held in Chicago.

Ruth's mother, a Sioux formerly at Pine Ridge, has also been active in 4-H Club Indian projects on the Fort Peck Reservation. Extension agents in both the Indian Service and the Department of Agriculture work closely with 4-H club groups, advising on agricultural methods and assisting in planning projects.

This year marked the fourteenth National 4-H Club Camp held in Washington, and had for its purpose the achievement of a deeper understanding of the work of the various Government agencies and the further development of the 4-H Club program.



Eskimo Members of the Nome Skin Sewers' Association
Which Turned Down A Government Loan

OUR ARMY IN ALASKA
BUYS FUR PRODUCTS
FROM ESKIMO NATIVES

Included in War Department purchases last month was an order for 80 parkas and 48 pairs of mukluks from the Nome Skin Sewers' Cooperative, an Alaskan native association. Purchases are to be shipped to Chilkoot Barracks, Army outpost near Haines, Alaska, on the fringe of the Arctic Circle. The fur clothing will keep infantry warm during maneuvers.

The order meant to the Nome Skin Sewers a long wished-for opportunity to establish their cooperative on a firm basis. It caused great concern at first, however, as the order arrived shortly after a \$4,000 loan, previously requested, had been approved by the Washington Office of Indian Affairs. How to refuse a loan, already granted, was a rather awkward problem. On April 15, the four Directors of the native association called a special meeting with Mrs. Edna O'Leary, Arts and Crafts teacher. Deciding to withdraw their loan application, the Board of Directors adopted the following resolution:

Whereas....the Nome Skin Sewers' Cooperative Association applied for a loan of \$4,000 to establish a fur garment manufacturing enterprise and to purchase a supply of groceries to issue to members instead of paying cash for labor performed; and

Whereas, we have received an order for 80 parkas and 48 pairs of mukluks from the War Department, and we have found through the purchase of materials to be used that the net profits will be sufficient to finance our skin sewing enterprise in the future now; therefore

BE IT RESOLVED, That the Nome Skin Sewers' Cooperative Association hereby withdraws its application for a loan of \$4,000 from the Nome Eskimo Community.

Already 27 pairs of mukluks have been completed and the women are at work on the remaining 21 pairs. Completion of the parkas has been held up pending the arrival of zippers.

Provided Fur Clothing For Byrd Expedition

With a membership of forty Eskimo women, the Skin Sewers' Association is a local cooperative organized under a federal charter issued to the Nome Eskimo Community by the Secretary of the Interior. Although at present their workshop is a room of the native school, they hope to obtain more suitable quarters in the near future. The group gained wide recognition last year, when fur clothing supplied for the Admiral Byrd Antarctic Expedition received high praise for its fine quality.

The fur garment industry provides good returns and is proving extremely important to the economic welfare of the Nome natives. The gold rush of 1899 brought Nome a population of 12,488, but as large mining corporations stepped in and installed modernized equipment, the population decreased rapidly. By 1910, there were only 2,600 persons left; by 1930, 1,213. This threw the 453 natives largely on their own resources.

Self-Supporting During Long Winters

Situated just south of the Arctic Circle, the ground at Nome is frozen on an average of 245 days each year, making industrial development and means of subsistence difficult. Although the gold mines operate at capacity and longshoring and other miscellaneous jobs are available during the summer, only the best qualified workers find steady employment during the long winter.

Few food crops can be raised during the short summer season. Hence, native subsistence depends mostly on reindeer, wild game and fish. Sea weed, Eskimo celery, Eskimo potatoes, wild onions and berries are stored for winter use.

Group enterprises, such as the Skin Sewers' Association, are considered an important means of solving the natives' economic problem. A tannery has been established in the community. Boat and sled building bring a small income. Under the Indian Arts and Crafts Board, with headquarters at Juneau, efforts are being made to stimulate interest in native crafts and to further the sale of ivory carvings. These Eskimos are on their way to becoming a self-supporting community.

A group of fawn parka showing the various designs made by the Eskimo skin sewers.



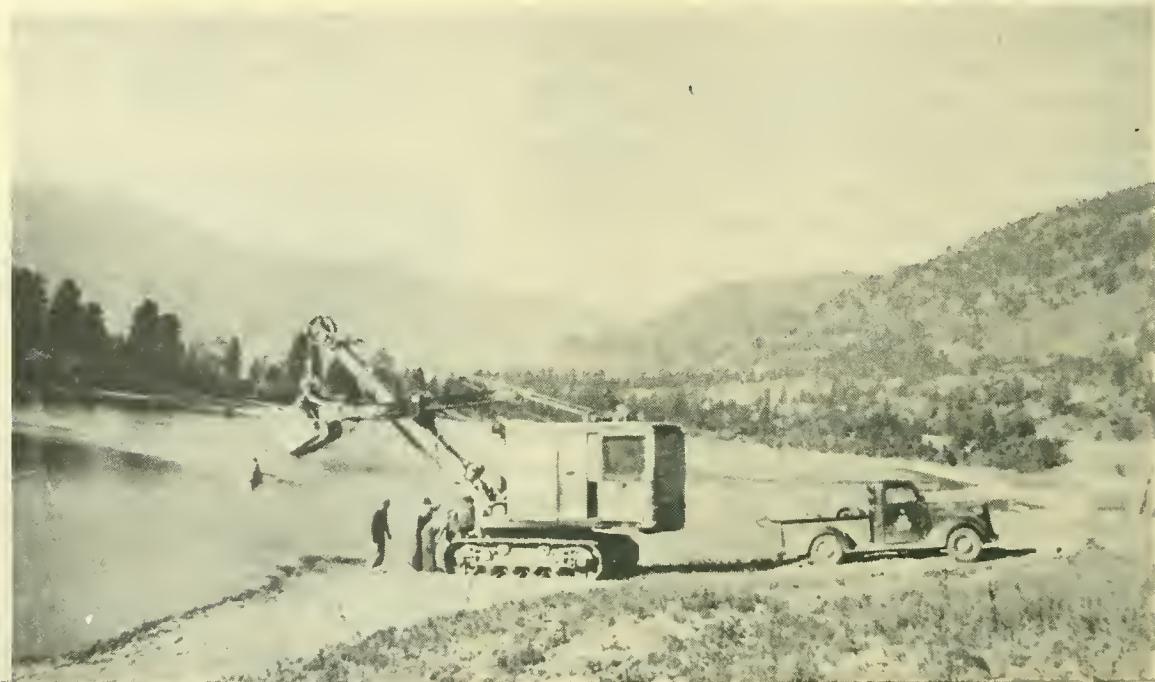
**ROAD ENGINEER HEEDS AN OLD INDIAN'S STORY
AND THEREBY SAVES MONEY FOR GOVERNMENT**

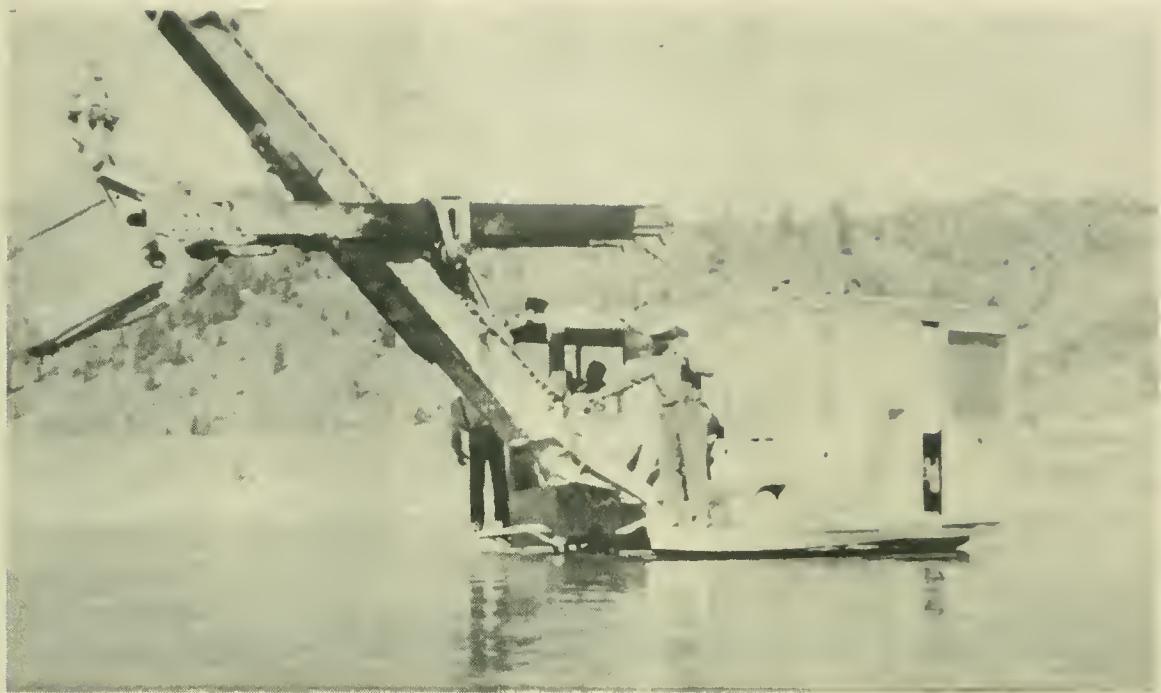
By Daniel B. Sanford, Road Engineer, Flathead Agency

The manner in which Indian sagacity was combined with modern engineering to effect a considerable money saving to the Indian Service, in addition to saving much time and effort, is told in the following interesting story from the Flathead Agency in Montana:

The Road Engineer at Flathead recently was faced with the problem of moving a Kohring shovel weighing over 40 tons, from the Indian Service road project near Perma, to the Indian Irrigation project at St. Mary's Lake, a distance of about 35 miles by the shortest route, which necessitated crossing the Flathead River at Perma. The capacity of the bridge, however, was only ten tons. The alternate route required crossing the Flathead River at Polson, which would increase the distance to 140 miles for the trip.

It was then that one of the old Indians who had been working on the job saved the day by telling the engineer that many years ago the Indians had forded the Flathead River at a point about 400 feet below the present Perma bridge. He described the ford, pointing out that its route was in the shape of the letter "U", the bottom of the "U" being downstream.





With the Indian serving as guide the ford was surveyed and soundings made. Buoys were anchored along the route which was found to be little changed with the passing years. The deepest point was $5\frac{1}{2}$ feet, which just brought the water into the cab of the shovel.

Permission was obtained to ford the river to save the added hauling distance. Since the Montana Power Company had just completed the Kerr Dam across the Flathead River south of Polson it was decided as an extra precaution to request the company to raise the gates at the dam for a certain period and thus lower the river at the ford, a distance of 65 miles below the dam. They agreed to raise the gates at 10 p.m. on a given date, lowering them again the next morning at 8 o'clock. Our calculations showed that the lowest water would occur at Perma at about 2 p.m., and all preparations were made to cross at that time.

The water began to drop at 9 a.m., and at 2 p.m. the crossing was started. The river is 900 feet wide at that point, but the route taken was 1,750 feet and the crossing was made without incident in 35 minutes.

Thanks to this old Indian, the use of the Indian ford that had not been used in 50 years, reduced the distance of moving the shovel by 105 miles with a saving to the Indian Service of a considerable sum of money.



*Navajo Medicine Men Offer Ancient Blessings
In Dedicating New Government Hospital*

When the Government first began extending medical services to Indians, the Navajo medicine men scented competition and directed a campaign of chants against Government doctors and nurses. Today, on the vast Navajo Reservation where the medicine men still play an active part in the Indians' religious life, such antagonism is dying away. As skilled treatment from hospital to home care speaks

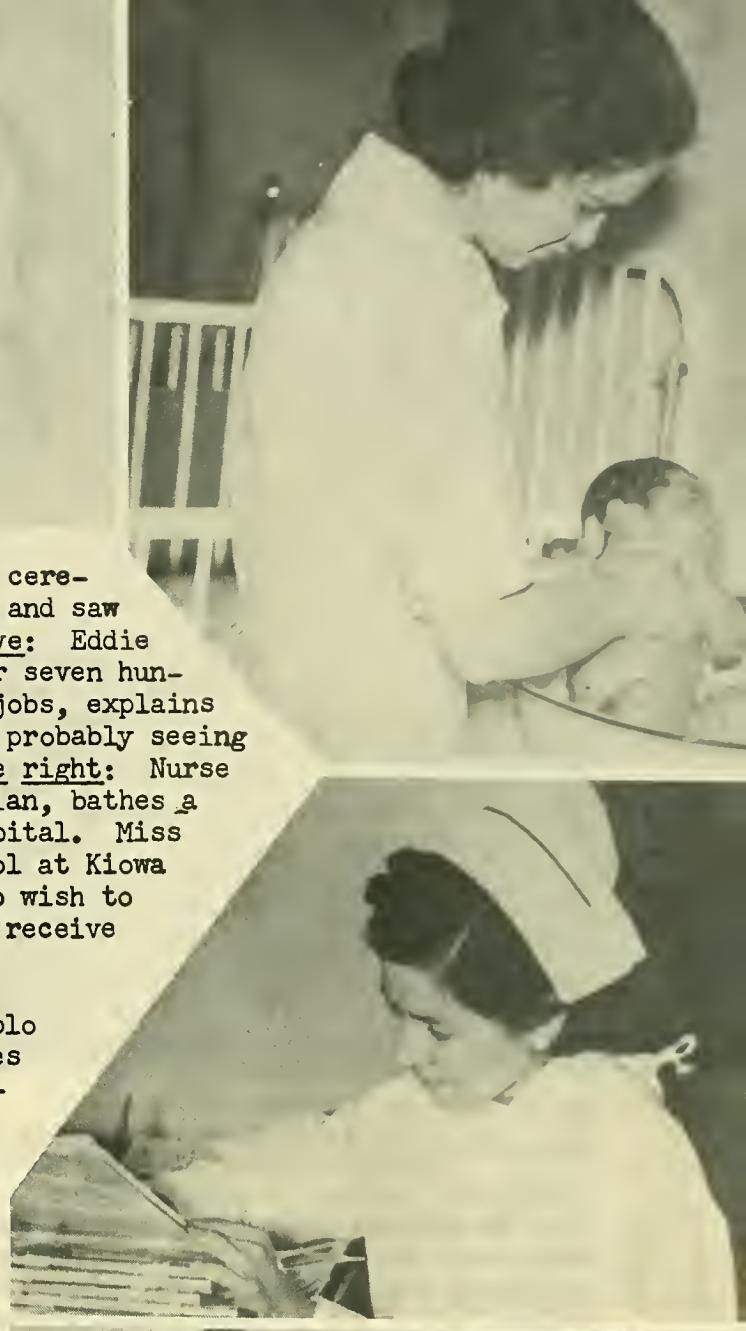
for itself in eliminating disease, even the medicine men are more frequently appearing at the medical centers for treatment, along with increasing numbers of other Indians. In inviting Navajo medicine men to participate in the opening ceremonies of two new hospitals recently, the Government demonstrated once again it by no means is attempting to interfere with or belittle the medicine men's religious significance in tribal life. Shown above are 11 Navajo "healers" who scattered sacred pollen and chanted the prayers with which they dedicate their own homes outside the new Government hospital at Crownpoint, New Mexico. Three or four hundred Navajos came from miles around to attend the opening ceremonies. Inside the school auditorium they heard S. F. Stacher, former superintendent of Eastern Navajo for 26 years, extend greetings through Howard Gorman, Vice-President of the Navajo Tribal Council, who served as interpreter.

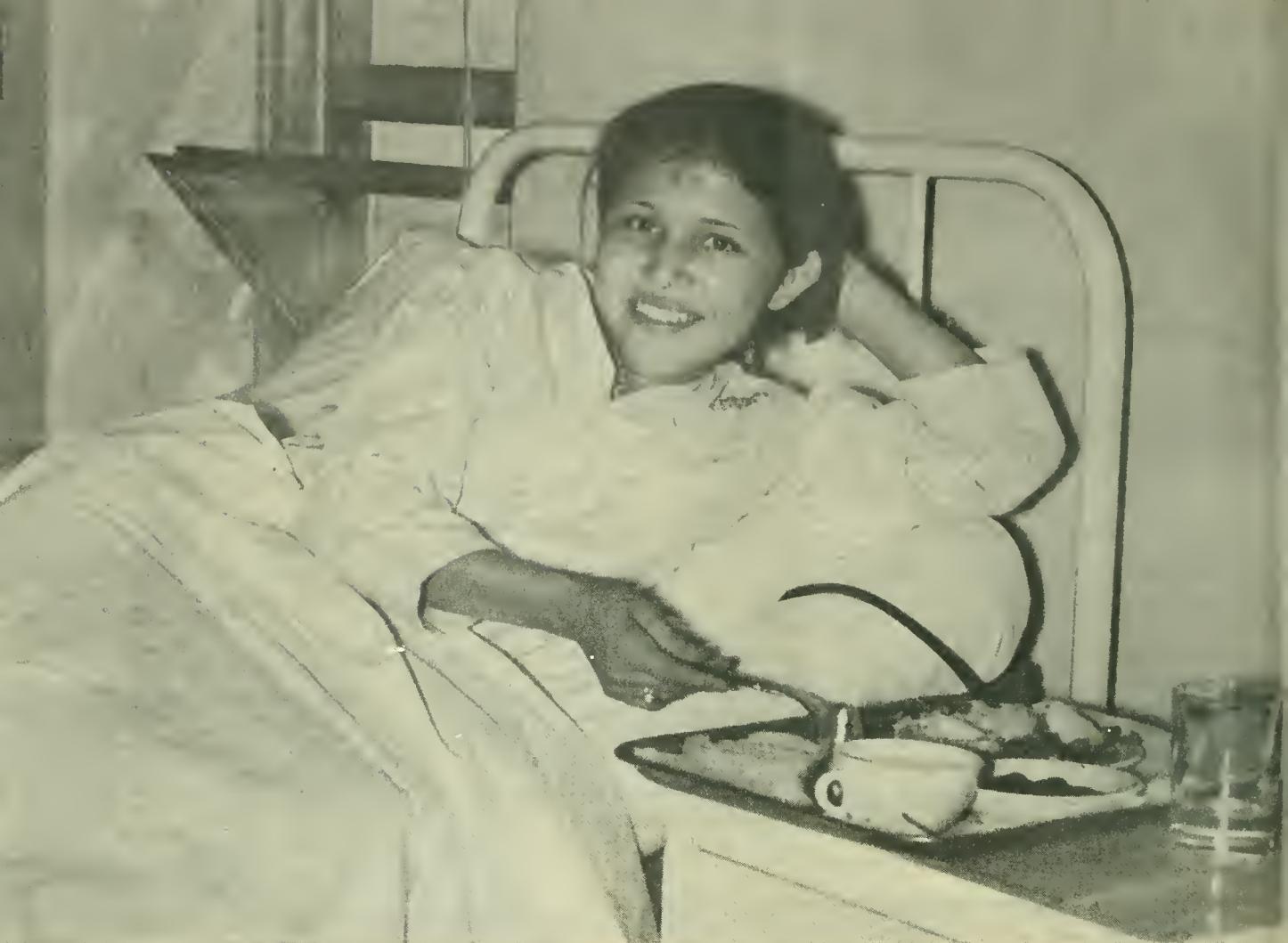


Navajos participated in the opening ceremonies with a tour of their new hospital, and saw members of their own race at work. Above: Eddie Ration, Navajo attendant and one of six or seven hundred Indians employed in such hospital jobs, explains the operating room to Navajos who are probably seeing such facilities for the first time. Above right: Nurse Aid Margaret Peniska, a Ponca-Sioux Indian, bathes a Navajo baby recently born in the new hospital. Miss Peniska attended the Indian Service school at Kiowa Agency, Oklahoma, where Indian girls who wish to become assistants in Indian hospitals receive special training.

Right: Nurse Pablita Ortez, a Pueblo Indian and one of 93 Indian graduate nurses employed by the Indian Service, checks over her charts.

Below: And the Barbecue! As Navajos traveled miles by foot and wagon to attend the ceremonies, their appetites could not be neglected.





"I'm getting well. I'm happy here," said Grace Arirso, Navajo patient in the new hospital at Crownpoint, N. M.

An average of one out of seven Navajos go to Government hospitals for treatment, as compared with one out of four Indians elsewhere. The Navajo numbering some 50,000 are the largest single tribe in the United States and medical costs run proportionately lower for the Navajo than the national average costs for Indian medical treatment. The Government has recently added several new hospitals in the Navajo area, but facilities are still limited as contrasted with needs. About 25 per cent of the deaths among Navajos in Arizona are caused from tuberculosis and approximately 20 per cent from pneumonia. There are now 12 small hospitals, including three tuberculosis sanitoria, with a total capacity of almost 600 beds on the 16 million-acre reservation.

Navajos received approximately 125,000 to 150,000 medical treatments during the fiscal year ending June 30, 1939. Patients admitted to the hospitals numbered 8,000, and visits to Navajo homes numbered 15,091. With the new hospital at Crownpoint now opened and the tuberculosis sanitorium at Kayenta, Arizona, operating to full capacity, it is expected these figures will be exceeded this year.

INDIAN-MATTERS-AS-GLIMPSED IN-THE-DAILY-PRESS.

American Indians, through CCC work, are reclaiming vast western areas of land despoiled by overgrazing, reports V. W. Balderson, Coordinating Officer for Indian CCC in Utah, Nevada, northern California, southern Idaho and Colorado. Development of water holes is the first interest of Indians in this area, Balderson reports. Digging wells, developing springs, diverting water for irrigation and building dams occupy most of the Indians' time. Next in importance is the land use program. Vast areas of desert land have been re-seeded and fenced off to keep cattle and sheep from overgrazing. Washington, D. C. The Daily News. 6/5/40.

After centuries of paternal dictatorship, America's first citizens are at last being given the privilege of democracy, according to Peru Farver, Superintendent of the Tomah Indian Agency, Tomah, Wisconsin, in a speech before the Indian Affairs Forum of the National Conference of Social Work. (Editor's Note: Superintendent Farver is a member of the Choctaw Indian Tribe.) "Each tribe or community organized under the Indian Reorganization Act of 1934," Farver reported, "has a governing body, selected by the people, who assist in administering the affairs of the group. Land use, building and emergency relief programs must first have their approval. Loans from the Federal Government are available to tribes that have incorporated under the Reorganization Act and these form a revolving fund from which the tribe can make loans to its individual members to help build them homes, get an education, or start a business. The response to this program has been gratifying," Mr. Farver stated. "It is not so important what we do for the Indians, but what we can influence them to do for themselves." Grand Rapids, Michigan. The Press. 5/31/40.

The Indians are doing considerably better at holding their own, in one state at least. Census figures just released for Arizona show that the "Vanishing Americans" are not vanishing at all. Arizona counted 39,497 Indians in 1930 and 51,730 this year. Boston, Massachusetts. The Post. 5/30/40.

Dr. Stella Warner, the only American woman who has earned the commission of surgeon in the U. S. Public Health Service, which is the equivalent of lieutenant commander in the Navy, is now on loan to the Indian Service. She is medical director for 86,000 Indians in Arizona, New Mexico, southern Colorado and eastern California. Among her patients are Apache, Navajo and Pueblo Indians. Dr. Warner has under her direction 56 doctors, 35 hospitals, 175 graduate nurses, 5 special physicians, 6 traveling dentists, 25 public health nurses and 350 hospital workers, such as attendants and other staff members. Washington, D. C. The Daily News. 6/7/40.

Libby Botone, a Kiowa Indian girl employed in the Office of Indian Affairs, recently demonstrated the Indian sign language version of the twenty-third psalm at the headquarters of the District W.P.A. Recreation Unit. Miss Botone at one time presented Mrs. Roosevelt with a copy of the only Indian version of the psalm translated into English with the Indian idioms. Washington, D. C. The Evening Star. 5/24/40.

Lieutenant Governor Charles Poletti, in an address at the celebration of the dedication of the Community House, praised Indians of the Tonawanda Reservation near Akron, New York, as examples of industry and enterprise for the 380,000 Indians in the United States. "Especially do I want to commend your association board, composed entirely of members of your own people, the first all-Indian board in New York State to carry out a social welfare program," the Lieutenant Governor said. After his address Mr. Poletti was adopted as a member of a clan of the Six Nations Indians. Buffalo, New York. The Buffalo Courier Express. 5/14/40.

The failure of the Indians to cope with the white man's economics has been notable since the days when Manhattan Island was sold for a few handfuls of gaudy trinkets. But the Shoshone Indians of the Wind River Reservation in Wyoming, who as a tribe were awarded \$4,408,444 by the Supreme Court last year on a land claim, are spending the money wisely under the guidance of the Interior Department. However, since the judgment fund represents the cash equivalent of land which was taken from the tribe, it should be considered as a capital asset, in the nature of land, and thus be conserved. Distribution of the individual shares has resulted in a minor homemade building boom and large sales of farm machinery and livestock at the reservation. Family shares of the land have been fenced and numerous wells dug. The women are happy with new washing machines and stoves, the men with modern barns, tractors and trucks. In addition to individual shares of \$2,350 to each Indian, the award leaves an undistributed remainder of about two million dollars which has been set up in a tribal fund. Omaha, Nebraska. The World Herald. 5/18/40.

Alaska's population is about 60,000, half of them Indians, Aleuts and Eskimos. The defense of Alaska in the long run depends on its further development. It needs people. There are fine harbors and potentially strategic air bases there. Jacksonville, Florida. The Journal. 5/28-40.

About a dozen Navajo Indians, under the leadership of Husky Burn-sides, former Indian silver work instructor at the Albuquerque Indian School, have formed a cooperative to manufacture authentic Indian products. Indian jewelry, blankets and other products, all handmade, will be offered for sale by the group. Albuquerque, New Mexico. The Journal. 4/12/40.

A COMMUNITY TRANSFORMED

"A community that has been completely made over within the past five years," is the way an Indian Service official described Squaw Point, Minnesota, upon his return from a recent visit to that community. This transformation has been brought about during the last three years, under the guidance of H. P. Mittleholtz and his wife. When they arrived there this couple found an isolated community composed of all-Indian families, most of whom had evidenced only slight interest in education, gardening and homemaking, due, apparently, to the fact that there had been no one there to arouse interest and furnish adequate leadership.

Plunging immediately into their task, the Mittleholtzes visited Indians' homes and encouraged them to send their children to schools. As evidence of the interest created in education, seven pupils this year finished the eighth grade, which is the first time any children in this school have ever completed the course.

Enrollment Doubled

When Mr. Mittleholtz was first employed to teach in the school, the enrollment was 24. This year, with the enrollment almost doubled, another teacher was employed and Mr. Mittleholtz and his boys, with lumber furnished by the school board, built an addition to the building.

An interest was aroused in gardening which has spread from Squaw Point to the surrounding communities, until now, in addition to his work at the school, Mr. Mittleholtz supervises the farming activities of about 80 families. Last year about 75 per cent of the neighborhood had family gardens, many of them for the first time, and this year 100 per cent planted crops.

Women Learn To Cook And Sew

Mrs. Mittleholtz, in addition to interesting the women of the community in learning how to cook, sew and can food, helps with the sewing



Indian Girls At Squaw Point School
Preparing Lunches In The School Kitchen

classes and meals at the school. Last fall the school held an "Achievement Day", and dresses and other garments, and pies, cakes, doughnuts, cookies and bread displayed showed real achievement on the part of the Indian girl students.

The new rooms added to house the school and shop are the pride of the boys whose toys and woodwork show real craftsmanship. The fathers and mothers were pleased at the accomplishments of their children.

The development of this community is typical of the progress being made in many similar communities today, where Indians, if given proper encouragement and leadership, are proving their ability to forge ahead.

The work at Squaw Point is one instance of the result of collaborative efforts between State and Federal governments, made possible by contractual arrangements between the Office of Indian Affairs and the State government.

Pictures on opposite page show some of the activities at Squaw Point School, Minnesota. Above: The children are learning how to recognize various types of seeds. Below: Boys in the shop are learning how to rebuild an automobile.

INDIAN CHILDREN IN IDAHO SANITORIUM GIVE THEIR PENNIES TO AID RED CROSS RELIEF

The following interesting letter, dated June 11, 1940, from Emma L. Rutz, Chief Nurse at the Fort Lapwai Sanatorium in Idaho, has been received at the Washington Office.

"The enclosed draft and duplicate receipts represent the contributions of hospital and agency employees. Among the enclosed, you will notice a receipt credited to hospital patients for the amount of \$4.96. This, I am greatly pleased to say, was given by the girls and boys who, when told of the object of the American Red Cross and the need of food for girls and boys so far away and what a world of good even a few pennies would do, responded eagerly; and those who had spending money were anxious to contribute their little share to the fund in place of spending it for candy, etc., on the usual weekly shopping day or as they term it 'send down day.' One little girl, age 7, gave a penny (she had only two) saying that perhaps it would buy some little girl a cookie and that she didn't want candy anyhow. I assured her it would, and bring great happiness too.

"I am so proud of these children for they who are so well provided for, it is rather difficult for them to understand what actual hunger means...."



BOOKS AND MAGAZINES

BANNERSTONES OF THE NORTH AMERICAN INDIAN, by B. W. Knoblock.
 - 325 S. Edgewood St., La Grange, Illinois. \$12.00.

CHRONOLOGICAL LIST OF ENGAGEMENTS BETWEEN THE REGULAR ARMY OF THE UNITED STATES AND
 VARIOUS TRIBES OF HOSTILE INDIANS WHICH OCCURRED DURING THE YEARS 1790 to 1898,
 INCLUSIVE. G. W. Webb, compiler.
 - Winners of the West, Box 455, St. Joseph, Missouri. \$2.00.

COSTUMES AND TEXTILES OF THE AZTEC INDIANS OF THE CUETZALAN REGION, PUEBLA, MEXICO.
 By D. B. and D. M. Cordry. - Southwest Museum. (Paper) \$1.00.

PUYALLUP-NISQUALLY, by M. W. Smith.
 - Columbia University Press. \$5.00.

PERIODICALS

ECONOMIC AND SOCIAL PROBLEMS OF NORTH AND SOUTH AMERICAN INDIANS.
 - Science News Letter, May 10, 1940.

GENIUS ON WISE LIVING MAY ARISE AMONG INDIANS.
 - Science Digest, July 1, 1940.

RESEARCH ALONG THE POTOMAC.
 - Hobbies, June, 1940.

SCHOOLS UNDER THE FEDERAL GOVERNMENT, by W. C. John.
 - School Life, June, 1940.

FEDERAL COURTS CONSISTENTLY DEFEND RIGHTS OF INDIANS FELIX COHEN REVEALS IN TREATISE

Space prevents more than a cursory summary of Felix S. Cohen's significant article, "Indian Rights and the Federal Courts" published in the Minnesota Law Review. (Mr. Cohen is a member of the Board of Appeals, Department of the Interior, and was formerly Chief of the Indian Law Survey, made by the Department of Justice.) We can only emphasize that here is a document worth reading. It is a fine analysis of rights arising from the Indian's unique status in American law - the right of self-government and the peculiar position of Indians in regard to civil liberties and property rights. The inclusion of recent court findings brings the reader up to date with questions resulting from Indian Reorganization. And the clarity of Mr. Cohen's exposition makes his work easily intelligible to the non-legal mind.

In the Federal Court decisions on Indian rights, Mr. Cohen finds "what is probably the most vigorous defense of the rights of a racial minority that exists within our jurisprudence." In fact, the judiciary has aided the Indians themselves in vindicating rights that presidents, cabinet officers, army generals and reservation superintendents violated for more than a century:

"Chief Justice Marshall, defending the rights of the Cherokee Nation which the hardened Indian fighter in the White House refused to enforce,

Judge Dundy issuing his writ of habeas corpus against General Crook, and the long procession of their fellow justices who have made Indian law - not the least of them Justices Grier, Sanborn, Lamar and Van Devanter - have played their part in the defense of American liberty. And across the decades, there march old Indian chiefs and warriors, forgotten criminals and peaceful victims of the white man's exploitation, each playing his part in the struggle to vindicate the human rights of a vanquished race. The murderer, Crow Dog, and the leader of exiles, Standing Bear, John Ross, the Principal Chief of the Cherokee Nation in its trek to Indian Territory across the Trail of Tears, the Quinaielt Indians who insisted upon their right to fish on their own reservations, the Choctaws and Chickasaws who insisted that the United States fulfill its promise that their allotted lands be exempt from taxation - all are part of this pageant of American liberty. For our democracy entrusts the task of maintaining its most precious liberties to those who are despised and oppressed by their fellow men."

Self-Government An Inherent Right

The doctrine of self-government as an inherent and original right of Indian tribes was first set forth in the classic opinion of Chief Justice Marshall in the case of Worcester v. Georgia. Although this right was consistently protected by the courts, it was "intermittently ignored by legislators and systematically undermined by administrative officials" until passage of the Indian Reorganization Act in 1934.

If the principle of tribal autonomy was valid, it implied tribal authority over criminal civil litigation, freedom from certain constitutional limitations, the right to determine membership of a tribe, the power to levy taxes, authority over tribal property, regulation of domestic relations, responsibility for the acts of its agents and the right to determine its own form of government. Each of these implied rights was tested and upheld in ten major cases. Covered in separate sections of Mr. Cohen's paper, they can be touched on only briefly here.

Crow Dog, a famous Sioux warrior, murdered a fellow tribesman, Spotted Tail. He was tried in a Federal Court, found guilty and condemned to death. But the Supreme Court upheld a writ of habeas corpus on the contention of his attorney that Crow Dog was governed in his relations with other Indians on reservations purely by tribal law and was responsible only to tribal authorities. The opinion did not deny the power of Congress to legislate over Indian affairs, however, and within two years a law was enacted making murder on an Indian reservation a Federal crime. Later Federal displaced tribal jurisdiction in ten major offenses.

Mr. Cohen describes efforts of Indian Bureau officials to substitute for tribal courts a system of "Courts of Indian Offenses" through which reservation superintendents claimed the right to act as "lawmaker, chief of police, prosecutor, witness and court of appeal." This system was terminated in 1935 when the Indian courts were made responsible to the tribes. In an interesting comparison between tribal and state penal codes, the author suggests that perhaps the modern Indian penal codes may be more "civilized" than the non-Indian.

How Indians Can Remove "Undesirables"

Traders on the Creek Reservation sought in the case of Buster and Jones v. Wright to enjoin officers of the Creek Nation and of the Interior Department from closing down their business and ousting them for non-payment of taxes. The court denied the injunction, however, upholding the tribe's right to prescribe the terms upon which non-citizens could transact business within its borders. This decision raised interesting questions as to just how far an Indian tribe is empowered to remove "undesirables" from its reservation. Mr. Cohen quotes from the Solicitor's opinion of October

25, 1934:

"Over all the lands of the reservation, whether owned by the tribe, by members thereof, or by outsiders, the tribe has the sovereign power of determining the conditions upon which persons shall be permitted to enter its domain, to reside therein, and to do business, provided only such determination is consistent with applicable Federal laws and does not infringe any vested rights of persons now occupying reservation lands under lawful authority."

Indian Democratic Principles Establish Precedent

In reviewing Indian constitutional history, Mr. Cohen calls attention to the fact that it was in the constitution of the Five Nations - the first Federal constitution on American soil - that Americans first established the democratic principles of initiative, recall, referendum and equal suffrage, also the "ideal of the responsibility of governmental officials to the electorate" and "the obligation of the present generation to future generations which we call conservation." The courts have held on numerous occasions that the form of tribal government is a matter for the decision of the Indians themselves. Now through the Indian Reorganization Act some of the "political wisdom that has already stood the test of centuries of revolutionary change in Indian life" is being embodied in the constitutions of the hundred or so tribes organized under the Act.

Civil Liberties Upheld By Courts

The courts have pointed to two ways in which an Indian may meet injustices directed at him as an Indian. One way is to give up the status that subjects him to oppression - the individual right of expatriation; the other alternative is to attack the oppressive measure itself. "This latter right our Indian population shares with every other minority group in the United States and since all the minority groups that have reason to fear discriminatory legislation make up together a great majority of our population, the asserted right to be immune from racial discrimination lies at the heart of our democratic institutions."

The word "Indian", Mr. Cohen explains, refers to a political rather than a racial status. Thus "one who is an Indian, biologically speaking, may nevertheless be exempt from legislation affecting Indians." In the case of Standing Bear v. Brook the right of Indians to avoid oppression at the hands of the Federal Government by renouncing their allegiance to their tribe and abandoning the reservation assigned to their use was upheld. This right of expatriation, the author says, is not only an answer to Federal oppression, but to tribal oppression as well.

Discrimination At The Polls

Discriminatory legislation to deny the franchise to Indians is fully discussed. Through decisions of the Supreme Court, it would appear that statutes which deny the vote either to Indians generally or to Indians of a certain class where white men of that class would be permitted to vote are unconstitutional. At present, the state constitutions of Idaho, New Mexico, South Dakota and Washington contain specific provisions excluding from the franchise Indians "not taxed" or Indians "maintaining tribal relations." There can be little doubt, the author observes, that if properly raised the Federal courts will hold these provisions to be unconstitutional.

In issues other than the franchise, various victories in the Indians' struggle for equality are cited. There remain, however, many fields in which discrimination is yet to be fought out, notably in social security benefits and educational opportunities. Perhaps the permanent problem of Indian liquor laws, Mr. Cohen suggests, belongs in this category.

INDIAN ARTS, A COLLECTIVE FORCE

By D'Arcy McNickle

D'Arcy McNickle, a Flathead Indian and an administrative assistant in the Indian Service Organization Division, adds his comments below on the book, "Indian Arts In North America", which was reviewed in the January issue of "Indians At Work" by Kenneth Chapman. This first complete illustrated survey of North American Indian art from pre-Columbian times to recent achievements was sponsored by the Indian Arts and Crafts Board, Department of the Interior, and published by Harper and Brothers. The book is so significant in the renaissance of Indian arts and crafts that "Indians At Work" is glad to publish additional comments. (Editor's Note)

The reputations of the individuals and the institutions joined in the undertaking must inevitably add weight and credibility to the subject matter. It was important that that should be done, but more necessary was a presentation of Indian art which should reveal something of its antiquity, its variety, its mastery over technical difficulties, and its survival in our day. The book is wonderfully successful in accomplishing just that. It gathers in a view of the whole broad field without cluttering the reader's attention with details, it supplies a concise and digestible text explaining Indian origins and cultural differences, and it produces specimens with extraordinary concern for detail. In its 52 pages of text and 96 plates it accomplishes a remarkable feat of saying and illustrating the significant things.

Searching for the significant core of Indian creative activity, Dr. Vaillant discovers that repeatedly, everywhere, seemingly under every circumstance, the Indian people have been concerned with the whole people, rarely with individual experience. As he expresses it: "Personal emotions affecting the individual in his relations to other individuals are conspicuously absent from North American Indian art. Rather, there is a balanced harmony of presentation like the natural laws to be obeyed in adjustments to the finite and the infinite. Balance, order, repose, awe, majesty, naturalism, are terms for Indian art instead of the love, mercy, hate, mysticism, of the personal European religious art."

This characteristic preoccupation reveals itself in emphasis on pure design, not to the exclusion of other traits, but with high consistency. Pure design, abstract patterning, stylized representation, these are noticeable in every object to which the Indian puts his hand - weaving, pottery, painting, sculpture, jewelry-making. Somehow, it is the very mold in which Indian thinking is formed.

If the day ever comes - and the thought is not so preposterous as it would have been a generation ago - when Indian thinking enters into the national consciousness, it will doubtless be at this very point. It will come as a balance and a compensation to the over-ripe concern with individual personality, with the individual signature (in art), with personal philosophy, which characterizes modern life. Using Dr. Vaillant's words again: "In a great technical age where, more than ever before, mass cooperation is essential to survival, such emotional ideas as are depicted in Indian art are not lightly to be dismissed."

There is only one regret after reading Indian Arts In North America. The regret results not from the material presented or the manner of presentation, but from the fact that in any study of graphic art among the Indians the greatest artistic achievement of the Indians must be left out of consideration. We should expect that Indian art would be supreme in dramatic rather than representational forms, in story telling, in chanting, and above all in the dance. In other words, in those forms in which the group itself is dominant and the individual plays only a part. It is to be hoped that some day some student will succeed in making an appraisal of Indian art which will take into account this high aspect of Indian creative experience. How this will be done is difficult to conceive.



**LIKE THEIR ANCESTORS, BOYS AT KAKE, ALASKA, LEARN BOAT BUILDING ART-
BUT NOW IT'S SCHOOL WORK**

Following in the footsteps of their parents whose life is spent largely on boats and whose living is derived from the sea, ten native boys of Kake School have completed a boat project - one of the first of its kind in Alaska. Measuring 16 feet in length with a beam of 54 inches, the entire boat was planned and constructed by the boys, under the direction of Paul Nannauck, former student of Chemawa Indian School in Oregon, and now a boat-builder in Kake.

The work began with planing models and shaving quarter-inch layers to get the desired shape since the boat was to have plenty of beam to make for greater seaworthiness and capacity. After a model was selected which all the boys approved, scale drawings were made on squared paper to assure exact measurements.

Boat Is Christened

Patterns were drawn on paper and cut to actual size, transferred to wood and the wood was then cut to form the pattern for the shape of the boat itself and to hold the guide supports for placing the oak ribs. The bow was cut from a curved log in order to preserve the natural curve without splitting and the keel was laid. As the oak ribs were steamed in a

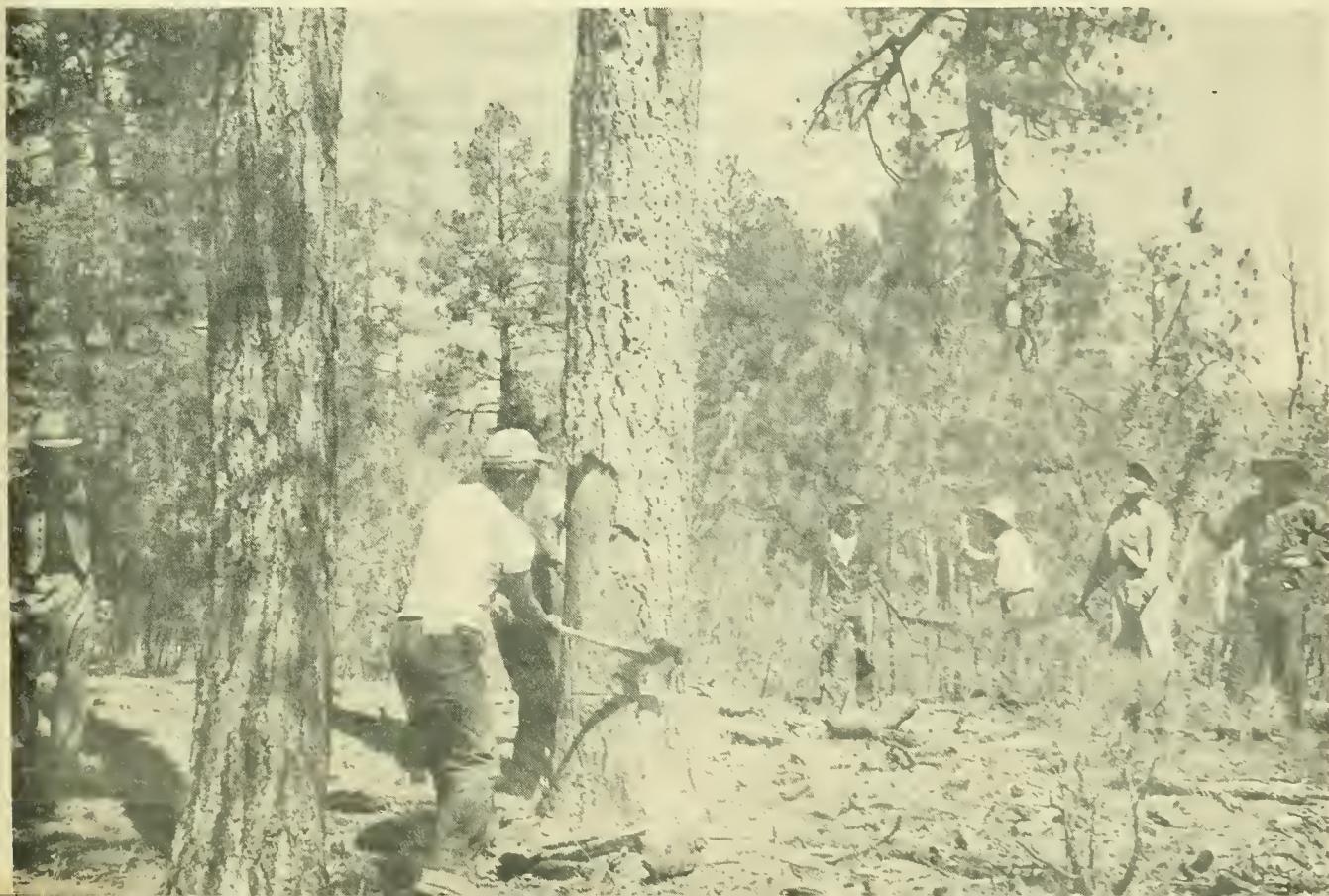
steam box to render them pliable, feverish activity developed to get the ribs in place before they had cooled. The entire boat was planked with red cedar which was also steamed.

In caulking, which is an art in itself, the boys learned that hammering cotton into the narrowest cracks first makes for a more water-tight boat than filling the large cracks first. The seats were installed and then all cracks and nail holes were puttied after caulking. After the entire boat was soaked with linseed oil, the trim was varnished and left in natural wood color, while the rest of the boat was painted white. Iron bark was attached to the keel and the inside painted green. The floor boards were then made and fitted.

Upon completion the boat was properly christened with strawberry soda water, "USOIA." The ten boys then clambered into it and rowed past the village for admiring friends and relatives to witness the product of their labor. Adult natives of Kake who use boats constantly in fishing for their livelihood pronounced the boys' work excellent.

PRACTICAL INDIAN EDUCATION

Indian CCC instruction at Fort Apache, Arizona, includes proper methods of fell-
ing trees. Note the lookout watching for "widow makers". or loose limbs.



from the Mail Bag

GHOST DOG, AGED 83, TELLS OF CUSTER'S LAST STAND

Red Scaffold, S. D.,
April 18, 1940.

Honorable John Collier,
Commissioner of Indian Affairs,
Washington, D. C.

Dear Mr. Collier:

I am enclosing a speech of Mr. John Ghost Dog of Red Scaffold, South Dakota, who is one of few old age Indian living today on our Cheyenne River Reservation. 83 years is old.... He had fought in many encounter with other tribe as well as the Army of United States. He who participate in Gen. Crook's Battle on Rosebud Creek in Montana in the year of 1876.... Ghost Dog he again participate another battle on June 26, 1876 on the Little Big Horn River. This is the time when Gen. Geo. Custer contact with the Sioux. Ghost Dog said, "Custer, Brave Man. Fought until he was drop to the ground." Ghost Dog is one of the few warriors who are living today to tell the actual facts of 50 years ago or more. Member of the most warlike band of Miniconfou Sioux who help to hold the lands of Sioux, and fought with patient heart that may his people live happily, without disturbance of the Caucasian that are flooded into the land of the Great Sioux Country, without any consent, disturbance the buffalos on the range that were grazing quietly. As he states:

Learns To Handle Deadly Weapon

I am Miniconfou Sioux Indian. I was born on Grand River of this State in the year of 1857. My father was also well-known to the Sioux Nation of Dakota. His name was Lone Elk. My father had fought for his people. Fought for his land. He taught me how to shoot the arrow. He taught me how to advantage my wild game hunting and he also taught me how I could secretly sneak into my enemy's camp to pick out the most dependable horse that will support my skillful activity. When I was 12, I first shot my buffalo with my arrow. I now knew how to manage my deadly weapon. At 13 years, I now joined a war party for the Sioux were at war with the Crow Indians. A word was brought to the Sioux camp that the Crow Indians were now approaching very important grazing ground for the buffalos. The fighting took place very early and continued all day. Finally we drove the Crow Indians a way further north.

Up to this time I was able to support my family with buffalo and deer meat. Not only my family, but the needed ones were depending on (my) support. I now consider myself as one of important warriors of the tribe.

One Man Killed - Whites Retreat

Again Sioux scout brought news that a war party had pitch camp at the head of Rosebud Creek near Big Horn Mountains to attack the Sioux. Our war chief, Lame Deer, call his warriors to prepare for the attack and he also advise them to make the attack and he also advise them to make the attack in a surprise that we may get the advantage of them. We arrive at the camp at dawn of the day, but the Crow Indians had known of our coming and fled, leaving some white mans there at the camp. The white

mans fought bravely. And after killing one of them, they all retreat to the timber. At sundown we all return to our camp to dance victoria that night.

A few days afterwards we fought General Crook on the head of Rosebud Creek, and there we lost four good warriors. But all this fighting we consider as a trespassing the great Sioux country. Now I will come to the great Battle on Little Big Horn River.

Pretty White Horse And Other Spoils War

We all know George Custer throughout the Union. The fighting took place before noon, and the entire regiment were destroyed by noon. I was sleeping in our tipee. When Custer fire into our camp where women and children were, he had kill a boy name "Many Deeds" before reaching Sioux Camp. The first shot was fire into Sitting Bull's Camp and of course he now had the whole responsibility on his shoulders to save his children.

I had my horse stake nearby our tipee. I jump on my pony and make a dash for the soldiers. I saw one of them riding a pretty white horse. I could not keep my eyes away from it. So I finally made a run for it and cut him out from the rest and shot the soldier. Then took his horse and turn my horse loose. I now jump on my pretty white horse and made a run for the other bunch of soldiers. Before I regain my fighting conscious I realize that the entire bunch of soldiers lay stretch on the ground, not knowing whether I had done all this alone. We took the clothing off the soldiers and put them on and went toward our camp two by two. As I was blowing the Army bugle, (they believed) another army had arrived. But finally they knew now that we were the happy warriors returning.

Agree "To Lay Down Arms And Ponies"

Afterward we had few encounter with General Miles. But the head chief sat silence. And we warriors do the fighting. Finally all chief were call to council with General Miles. There General Miles ask the chief to lay down their arms and ponies. Some had obey and I was one.

I came back on reservation to settle down I built myself a house. A milk cow was given to me to milk. I sent my children to school. I took up my life peacefully. I consider myself no more warrior. I enlist as policeman and help the Indian officer to carry the order out to live the new life. I was once elected as a chairman of the great Sioux Black Hill Council. Again I was chosen as chairman of the council on my reservation. When my children were able to say few words in English, I was proud. When our children were educate they lead a standard of progress to the citizenship. I understand all tribal affairs and also in reservation....

I am now 83 years old and will not live very long to see my grandchildren by competent enough to support and become a good citizen. I wishing to see the day. But I cannot. The day is coming near. But I congratulate Mr. John Collier and co-workers. I now have nothing to worry. I will be burial with honors, to me it would be most glorious occurence.

I thank the great white chief, Roosevelt, and our great Secretary of the Interior, H. L. Ickes, for the extension on our allotment for 25 years. Let us be benefit of this period of extension....

By James Browndog, Author.



Although Junior Cypress' people are still technically at war with the United States, having never signed a peace treaty after the last Seminole wars 100 years ago, Junior buys a buddy poppy from Vera Remnet to benefit the Veterans of Foreign Wars. Junior was enroute from Washington, D. C., to his home in the Florida Everglades when this picture was taken in Tampa, Florida. A CCC enrollee on the Big Cypress Indian Reservation, Junior had just accompanied an Indian Service employee, W. Stanley Hanson, on a visit to the Office of Indian Affairs in Washington. He wears the Seminoles' customary garb of many brilliantly-colored materials.

INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.

**FLEET-FOOTED BIG HORN MOUNTAIN SHEEP RAPIDLY BECOMING
EXTINCT - ARE BEING SAVED FOR POSTERITY BY INDIAN CCC
WORKERS IN 600,000 ACRE ARIZONA PRESERVE.**

In the beautiful mountains of Arizona, some of whose peaks rise to heights of around 5,000 feet, a group of Indian boys are aiding in the preservation of a species of animal now fast diminishing - the big horn mountain sheep.

In line with the Department's policy to aid in the preservation of native animal and bird life, Secretary of the Interior Harold L. Ickes has set aside a 600,000-acre tract of public land, about seventy miles south of Parker, Arizona, to be used as a wild life refuge.

The development of this area has been entrusted to the Indian Service in cooperation with the Biological Survey and Grazing Service. All the CCC workers at the Kofa Mountain Camp are Indians, largely recruited from the nearby Colorado River and Papago Reservations for their skill



and training in rock masonry and fence building, and the use of the jack-hammer, drills and dynamite.

Sheep Migrate In Search Of Water

Because of an inadequate water supply, the sheep have long been forced to migrate some thirty or forty miles to the Colorado River in search of water. It is felt that the development of water and building structures will offer these animals a protected refuge, and enable them to continue their existence in this, their habitat of many centuries. Reported by the earliest Spaniards who visited this country, these sheep are very wild and difficult to see, preferring to remain in the most isolated and remote sections of the mountains.

This area of magnificent isolation, where poppies, sand verbenias, lupine, Indian paint brush, ocatilla, cactus and other wild flowers form a profusion of color in the spring, is inhabited not only by the big horn mountain sheep, but also by many deer, foxes, badgers and jackrabbits, and quail, doves, white wings, and other animal and bird life as well.

Two Dams Now Completed

Already twenty-five Indian CCC boys in a mobile camp have built sixteen miles of truck trails to reach the sites for water tanks, and two of the dozen proposed dams have now been completed. C. R. Tanner, who has immediate charge of the project has expressed great satisfaction at the skill and artistry the Indians reveal in building the rock masonry structures. The dams have been well-engineered, and are built to endure.

Photograph of Big Horn
Mountain Sheep by Bureau of
Biological Survey.



TO THE TRIBAL COUNCILS, BUSINESS COMMITTEES OR OTHER GOVERNING
BODIES OF INDIAN TRIBES ELSEWHERE THAN IN OKLAHOMA AND ALASKA

At The Request Of The Committee On Indian Affairs Of The
United States House Of Representatives, The Following
Self-Explanatory Letter Has Gone Out To Indian Governing
Bodies. It Is Reproduced Here As A Matter Of General
Interest.

The House Committee on Indian Affairs has had under prolonged consideration a bill, S. 2103, which without regard to the wishes of the Indians affected would exclude 79 tribes, groups, or reservations now under the Indian Reorganization Act through their own choice, from the protections, benefits, and responsibilities of the Act. At the House Committee's meeting June 20, all the members present seemed to concur to the effect that under no conditions would they vote favorably upon S. 2103. Nevertheless, the Committee made it plain that it would continue to welcome all majority and minority expressions concerning S. 2103 from any tribe.

Before the Committee, for its consideration, Representative Schafer of Wisconsin (a member of the Committee) had placed an amendatory or substitute draft. Its effect, if enacted, would be permanently to leave it for any and all tribes (except those of Oklahoma and Alaska) to vote themselves, or keep themselves, in or out of the Indian Reorganization Act. A tribe could hold its referendum upon this question whenever one-third of its eligible voters petitioned for the referendum. Referendums upon being within or outside of the Indian Reorganization Act could not be held oftener than once in two years in any tribe. Voting would be by secret ballot, with all of the usual and effective controls customary in elections, familiar to the Indians who voted on acceptance of the Indian Reorganization Act between the years 1934 and 1936.

While Representative Schafer's proposal did not originate in the Indian Office or Department of the Interior, I stated to the Committee that it seemed to me to be in full harmony with the spirit of the Indian Reorganization Act, and with the spirit of democratic government, and practicable, and just; but I could not suggest what view the several tribes would take of the proposal.

I then stated that the Indian Office would be glad to request of all the tribes their views upon the proposal, and to furnish the Committee with the replies; and the Committee made a unanimous request that this be done.

The Committee members and the Committee Chairman stated their suggestion that tribes should not send delegates to Washington at the present time because of uncertainties as to recess or adjournment of Congress, but should come only after notification by the Committee. Rather, they desired a thoughtful, uninfluenced expression, by letter or resolution, from the tribes, upon Representative Schafer's amendment or substitute proposal.

Tribes may send their views either to the Indian Office or to the Honorable Will Rogers, Chairman of the House Committee on Indian Affairs.

Respectfully and cordially yours,

John Collier,
Commissioner of Indian Affairs.



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